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WM. LLOYD GARRISON, EDITOR.  
VOL. XVII.—NO. 23.

## REFUGE OF OPPRESSION

London correspondent of the Courier and Enquirer.

FREDERICK DOUGLASS.

FREDERICK DOUGLASS, the negro, who, coming to this country as a stow-away passenger in the *Comet*, more than a year since, managed to create a disturbance on board by his libels upon the slaveholding States of the Union, has again brought himself into notice, and, of course, as a martyr. Not that he has returned and the same company, whose character and conduct are known, he will probably escape again into obscurity; a state in every way proper to his desert, and appropriate to his doctrine, for however much the blacks may be oppressed and wronged, those who insist upon their perfect equality with the whites, surely forget that total darkness is the only natural condition in which there is no distinction of color.

This negro impostor, Douglass, found, as all impostors unfortunately do find, sympathy and adulation in England; and, having lived for some months upon his gross misrepresentations of one of our great social evils, he made the hero of a St. Ignace's *Journal*, and the hero of a *Standard*, and where, to my amazement, Douglass Jerrard assisted at the tea-drinking.

Well knowing that he would not be allowed to take a cabin-passenger to Boston in the *Comet*, (the identical vessel in which he came here,) he goes to the London office of the same company, expecting to be received as a guest, and, doubtless, to be allowed to write a letter to the *Times*, on the subject of this infringement of the rights of man, as a sort of farewell to his English 'constituents.'

At the office he finds a boy, who literally ignores the difference between black and white, supplies him with the desired ticket for a berth on board the *Comet*. Armed with this ticket, he is allowed to make use of it, he hastens to Liverpool, and wins the desired corner of martyrdom, being compelled to take back his money and give up his berth. Then, of course, comes the letter to the *Times* about the Rights of Man, and the *Times* cites as an evidence of *American progress*, the refusal of a British ship to receive him, and by the British Government, to carry a black passenger among the white ones.

A few days elapse, and some fictitious gentleman, signing himself 'Charles Burrow, of Agill, Virginia,' and professing to be chief proprietor of the *Comet* steamers, writes a letter in defence of the *Comet* Company, full of untruths, and, of course, not to be taken as a letter of conclusion, but only as a letter of truth. This is placed in conjunction with a letter from Mr. McIver, the Liverpool agent of the steamers, in which he handles Mr. Douglass very gently, but insinuates that his statements are false. The next day is published a letter from the chief proprietor of the *Comet*, Mr. S. C. Canard, stating that there is no such person as Mr. Burrow, and that his statements are entirely untrue. Had Mr. Canard stopped here, he would be well—but there is something very Talleyrandish about the sentence with which his letter closes: 'No one can regret more than I do, the unpleasant circumstances respecting Mr. Douglass's passage; but, as the *Comet* is a vessel of the kind, it will again take place in the steam-ship with which I am connected.'

Does Mr. Canard mean that he yields to popular clamor, and will take negroes as cabin-passengers without respect to the noses of his white supporters; or, that he will take special care that no more falsehoods will be sold to negroes? The matter does not seem remarkable, but I cannot help observing that the *Times* has made no attempt to explain its publication of the spurious letter.—[Anglo Knickerbocker.]

## CORRESPONDENCE OF THE BOSTON POST.

New-York, May 13, 1847.  
The abolitionists, headed by Mr. William Lloyd Garrison, and tailed by Mr. Frederick Douglass, the fugitive slave, are in full blast at the Broadway Tabernacle. They are very violent, exceedingly rabid, and somewhat inclined to do a variety of fantastic tricks. They talk about the dissolution of the Union, and contend that it is very unjustly defended that precious instrument, which Mr. Webster contends, must not be touched—cannot be violated without committing an overt act of treason. As ultra as these people are, they are not a whit more so than our friends of the South, who threaten to dissolve the whole world, and the Union into the bargain, if the people of the North do not assent to slavery. Both classes of the South and the North are in the same predicament, whether this Union is dissolved, the whole people of the United States will claim the privilege of having a hand in the business.

Mr. Frederick Douglass, the fugitive slave, elaborates very eloquently and fearfully, at the Tabernacle, and yesterday a movement was conceived, but got up to no great height, and Mr. Douglass, this side, the man can do but very little harm at all, and sound policy insists that he and his associates should be permitted to go on, and run on, without molestation. The idea of resisting such a man with popular fury and contumely is preposterous.

Mr. Douglass is a black man, and a good deal of a demagogue in a free man, in his underhand and virulent does not differ materially from other demagogues of a whiter complexion. He'll do nobody any harm. It is said, that though yesterday surrounded by a goodly number of non-resistants of the brother Garrison school, he was armed to the teeth, and was in fact a walking San Juan de Ulloa.

From the N. Y. Subterranean, edited by Mike Walsh.

## PRACTICAL AMALGAMATION.

It will be recollected that an impertinent black rascal, named Douglass, who has been tramping the United States in Europe, to the great apparent edification of the most narrow-minded 'bigoted portion of the detestable of republicanism in that hemisphere, recently reiterated his slanders in this city, after which, he very suddenly descended to Albany, about which he has for some time been lounging, loafing and spunging. A most disgusting intimacy sprung up there between him and a white lady, possessing immensely more money than beauty, and who shall be named, for the reason that I never, under any circumstances, attack a woman, unless it be for brutality to her own sex. So open and barefaced was the said religious lady in her disgraceful intercourse with this semi-baboon, that she regularly promenade the public streets with him, and on one occasion had the unblushing effrontery to bring him into the ladies' gallery, in the Assembly Chamber, from which, however, he was promptly and unceremoniously ejected, by Mr. Stantibury, who has charge of that portion of the House.

When he came down to attend the Tabernacle gathering, he was accompanied by his pious lady, who procured a double state room on board the steamer *Hendrick Hudson*, the commander of which had little idea that the person occupying was to be a most repulsive looking demagogue, who, when she retired, she left the door unfastened, and her wily paramour watched for an opportunity, and slipped in as soon as it offered, and, supposing that he had been in there on a predatory expedition, he overhauled him, and was only induced to let him go, on being informed by her that it was all right.



OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.  
BOSTON, FRIDAY, JUNE 4, 1847.

## Worry well, Missy—if you loves de nigger, I

spose it ain't none of your business—I can't say as I likes nigger, though, when you picks out such likens nigger as dat, ha! ha!

Off scampers Douglass closely followed by her ladyship. The pair had not been long gone when the water informed Captain Crutenden what had transpired, to the no small surprise and indignation of the latter. Some three days after, she again called on board, and expressed her desire to obtain the same rooms. This, after some hesitation, was complied with, and an eye was kept on the movements of herself and thick-lipped Lathrop, until they were traced to the state room, and caught in bed together. In the morning, Mr. Douglass was treated to a remarkably sound and comfortable kicking, and the beseeching object of his affections was booted in scorn from the cabin, after which, to the great surprise of all who witnessed the act, she handed two tickets to the 'ticket-grabber,' for herself and 'friend,' and marched off in company with him as though nothing had happened. There are many fanciful individuals, of both sexes, who like this woman possess a taste which is utterly repugnant to humanity and common decency, and who shield their disgusting infamy under the humbug cloak of religion and pretended philanthropy. It is high time that all honest and respectable people expressed their loathing and abhorrence of these hypocritical and senseless knaves. The whole of these annual conferences is nothing more or less than a general gathering of sly, sneaking blackguards, both male and female, who congregate for the vilest and most revolting purposes.

From the Boston Bee.

## MOST DISASTROUS.

Some men seem born to be fools and fiends, and with most conspicuous pertinacity, labor with determined zeal, to make their calling and election sure. Of this especial number, there were several specimens at the Anti-Slavery Convention last week, and none more conspicuous than Mr. Wendell Phillips, of Boston. He had studied his speech in the land of stolidity, and recited it with the devil for a prompter, he could not have surpassed the naïveté of the innuendo which he uttered, nor have exceeded the impudent hatred which he poured out upon his country's head. It is silly in us, we know, to grow indignant at the ravings of an idiot; but still, we cannot read such sentences as follow, with a cool head. He is reported to have said—

'An American is born or made a hypocrite or time-server; the blood of liberty had curdled from the Hancock and Adams, and Quincy, into the Caleb Channing, of the Massachusetts volunteers. Whence came Caleb Channing? How dared he be born within the encircling arms of Cape Cod and Cape Ann? How did he find breath to draw in the same town that produced Garrison? Nature never made him; our institutions made him. God did not make him; but he was the work of Nature's justice man. He came from the county that gave birth to the brave Essex Junco, a body that nearly dissolved the Union—and would to God they had done so.'

This is but a specimen of his insane babbling, and is, doubtless, of the same complexion as the feelings of his coadjutors, Garrison, et al. *omne genus*. The italics at the close of the quotation are ours, and in further exhibition of his spirit, he said, if he 'could concentrate the feelings of the people of Massachusetts into thunderbolt, he would launch it at the brave Essex Junco, a body that nearly dissolved the Union—and would to God they had done so.'

Such sentiments are, in themselves, diabolical, and the man who could give them utterance, like Satan in Paradise Lost, from lowest hell would seek a lower still, that he might stand supreme in deeds of most perfidious villainy. Argument or expostulation, such as one would be disposed to expect of a man of sense, would be of no avail against the hurricane of the fierce north wind. As monstrous as it is, it is not to be wondered at, and hardly to be lamented, that an assemblage of even demented old women with breeches and without, should, with such revilers, break up in a riot. From such, in their infamous career, we must most piously ejaculate—'Good Lord deliver us!'

## THE 'ONE IDEA' AT THE SOUTH.

The Democratic Standard, a prominent Virginia paper, referring to the Abolition Whigs of Massachusetts, says:

'The Abolitionists are a powerful party, few of whom have any sympathy with our own peculiar feeling on this subject, court their aid with equal assiduity. But this is not the case at the South; here the press utters but one voice, and that is, in defiance of all parties, to repel the advances of those fanatics who would pursue the phantom of their visionary brain through the blood of those to whom they are bound in the closest bonds of amity and friendship. Upon this subject, we at the South are but as one man; and to this cause the Southern press is true as steel. We think not of the Whigs (the Richmond Whig) for the many time in which, discarding all party influences, he indignantly rebukes the abolition proceedings of Boston; and we pledge him the right hand of fellowship, that when the day comes, which God in his mercy avert, that this issue is to be met, *whether may be the political difference between us, we will stand with him, shoulder to shoulder, ready to repel the advances of those fanatics, whether they appear in the false guise of Whigs or Democrats, with ink or blood, as the occasion may demand.*'

## NORTHERN NOSES TO THE GRINDSTONE.

Hear the Richmond Enquirer—

'The Southern Democracy will go into convention with the implied condition that no "Willnot proviso" man is to be nominated; for in that event, the Southern members will retire, and act for themselves. North to their senses, and force them to present a man who can receive the support of the Southern Democracy.'

## SELECTIONS.

MASSACHUSETTS LEGISLATURE.

REPORT OF MR. KEYES ON THE MEXICAN WAR.

[CONTINUED.]

## Horrors of the War.

Such is the origin of this war, and such are its objects. But there are other points of view in which it has not yet been regarded. In estimating its character, we cannot be blind to the sufferings which it has caused, not only in Mexico but in our country. No hostile feeling has pressed any portion of our soil; no smoke of our enemy's camp has been seen within our borders. But sorrow unspeakable has visited many homes. Brave officers have been cut down in the flower of life; the wounded and dead have been left together on the battle-field. But climate has been more cruel than the bullet or sword. Many who left their homes in all the pride of hope and wealth, now sleep the last sleep, in the foreign soil which they had invaded, without having met a foe. Many, also, have shrunk from the service. It appears, from a communication of the adjutant general of the United States, that of the 703 officers, and 15,985 non-commissioned officers and privates, making an aggregate of volunteer forces under General Taylor of 16,688 men, there had been discharged, up to the 7th December, 5,079.

## Withdrawal of the Forces.

We should not fail to insist upon the withdrawal of our forces from Mexico, within the acknowledged limits of the United States, so soon as the same can be done, with due regard to the well-being of the troops. Let them return home, nor longer continue as the agents of injustice. Such a retreat will be an act of true valor than any victory in such a war.

## Duty to stop the Supplies.

Another duty, of great practical importance, is to withhold all supplies, or voluntary contribution, to the further prosecution of the war. This is particularly incumbent upon Congress, in whom is vested by the constitution the power to declare war. Every new vote of supplies is a fresh encouragement to the war. The propriety of withholding supplies, has been some times questioned under our constitution. It has been said, that, when the country finds itself in war, no matter how, it is the province of Congress to furnish the means for carrying it on. But this assertion confounds the opposition to the war, with the duty of defense. In the latter alternative, Congress would be heartily sustained by the people in all appropriations; but it cannot be just or proper to supply the means of offence against a neighbor. The objection also assumes, for the President, powers beyond any ordinary control. If Congress must blindly vote supplies, without judging of the justice or necessity of the war, in the case of defence, when the war-power has once been put in motion, it is impossible to estimate the exact amount of these. At this moment, the cost of the war cannot be less than seventy millions. It may be a hundred millions.

## Cost of the War.

Nor should we be indifferent to the enormous expenditures which have already been lavished upon the war, and the second debt which will hold in mortgage the future resources of the country. It is impossible to estimate the exact amount of these. At this moment, the cost of the war cannot be less than seventy millions. It may be a hundred millions.

This sum is so vast as to be beyond easy comprehension. It may be estimated, partly, by reference to the cost of the second debt, which will hold in mortgage the future resources of the country. It is impossible to estimate the exact amount of these. At this moment, the cost of the war cannot be less than seventy millions. It may be a hundred millions.

## Unconstitutionality of the War.

The war should not fail, also, to be regarded in the light of the constitution. And here we must be brief. The stages by which the country has reached it, have been unconstitutional as its objects. First—Texas was annexed by joint resolutions of Congress, in violation of the constitution. Second—The President, in undertaking to order Gen. Taylor, without the consent of Congress, to march upon territory in possession of Mexico, assumed a power which belongs to Congress alone. To Congress has been committed the dread prerogative of war. Congress shall have power to declare war, are the words of the constitution. But the President has usurped the most terrible authority. His order to Gen. Taylor was an unauthorized act of war. Third—As a war for conquest, and for the extension of slavery, it is contrary to the principles of our constitution, which, according to the words of the preamble, was formed 'to provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity.' Such a war as that, in which we are now engaged, can never be justified in these words. It is not for the common defence, nor to secure the blessings of liberty. Fourth—As a war to strengthen the 'Slave Power,' it is also unconstitutional. Thus it may be branded as a fourfold infraction of the fundamental law of the land.

## Criminability of the War.

And it is also a violation of the fundamental law of Heaven, that great law of Right, which is written by God's own finger on the heart of man. His Excellency said nothing beyond the truth when, in his message, he declared that 'an offensive and unnecessary war was the highest crime which a man can commit against society.'

It is so for all the demons of Hate are then let loose upon the world, and in the hands of the Executive, bad, and outrage of all kinds stalks 'unwhipped of justice.' An unjust and unnecessary war is the dismal offspring of national insensibility, steeping the conscience in forgetfulness, and unkenning the foul brood of murder, rapine, and rape. How then must we regard the acts in the present war? Have they any extension beyond the question of mere conquest, which we have rashly undertaken to direct them? The war is a crime, and all who have partaken in the blood of its well-fought fields have aided in its perpetration. It is a principle of military law, that the soldier shall not question the orders of his superior. If he shall exonerate the army from blame, if he will only press with accumulated weight upon the government, which has set in motion this terrible and irresponsible machine.

## The true Honor of the Country.

It is certainly more than doubtful, whether any true honor can be achieved, even in the successful prosecution of such a war. The victories of justice can never be sources of gratulation or pride. The sympathies of good men cannot be a means of judgment which we award to foreign aggression; but we cannot hesitate in recognizing justice, whether in individuals or nations, as an essential element in every act worthy of true honor. Nor can perseverance in wrong be a duty, under any circumstances, either with individuals or nations. Be abandonment may sometimes cost a struggle of worldly pride, but it is required alike by considerations of justice and magnanimity. In retreating from positions of error, true honor is to be earned, greater far than any by success in unjust war.

## Duty to arrest the War.

Such an opportunity of honor is now open to the country, by earnest efforts to arrest the present war. It is unbecoming a Christian people to plunge farther in crime; nor can any just sentiment of patriotism sanction what Christianity disavows. We have been told 'to seek an honorable peace by any means.' Our true course should be to stay the havoc of the sword, and to strive not to conquer a foreign people, but the dangerous spirit of conquest which rages in the bosoms of our own citizens. We are the aggressors from the beginning. We have invaded Mexico as much as Great Britain invaded our own country in the war of the Revolution. 'I say again,' said Lord Clatham, in bringing forward a motion, in 1776, to put a stop to American hostilities, 'this country has been the aggressor. You have made desecrations upon their coast; you have burnt their towns, plundered their country, made war upon the inhabitants, confiscated their property, proscribed and imprisoned their persons. I do, therefore, affirm that, instead of exacting unconditional submission from the colonies, we should grant them unconditional redress.'



OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.  
BOSTON, FRIDAY, JUNE 4, 1847.

## From the New-York Tribune.

CONFERENCE OF THE EVANGELICAL ALLIANCE IN NEW-YORK.

Rev. Mr. Jones suggested that it might be advisable to limit speakers on the subject of Slavery to 15 minutes, with the exception of Dr. Bond, who had the floor.

## Third Day.

The amendment to the fifth article, presented yesterday afternoon by Mr. Chaney, was read as follows:—  
'After the word that, in the third line, insert the following words: "Believing the claiming and holding of our fellow-men as property to be wrong and sinful in all circumstances, and directly at war with the precepts of the Gospel, we cannot receive as members of this Alliance those who practise this sin and wrong."

Dr. Bond—It was said, yesterday, by a brother who reported Mr. Chaney's amendment, that he hoped it would be adopted, because it was true. He (Dr. B.) hoped it would not pass, because it was not true. It was not only a possible, but a frequent fact, that men held slaves from the best of motives. He had known many slaveholders who wished to set their slaves free, but could not do it. The slaves would not be allowed to remain in the Slave States, after having been emancipated, while they were unwilling to leave their places of abode, because their wives and children were on other plantations in the neighborhood, and they would not go away without them. They preferred to remain slaves. Again, a man might hold his fellow-man as property without sin, where they were unable to provide for and protect themselves. The master, in order to maintain them, must continue to hold them as property. In this there was no sin; it was actual benevolence. It was also applied to the condition, because the original article said all that was needed, and no more than was needed. It contained two propositions and conclusions, and was enough for a sermon; what would they have more? This country first gave to the world any complete idea of civil and religious liberty, of the independence of Church and State. If they were charged with the duty of carrying out the work of showing to the world still more fully the example of liberty, ought they to halt in going forward with it under the great constitution, the Bible? This whole country suffered the blot of Slavery. It was at best a stain upon all parts of it. Besides, Slavery was worse in this country than anywhere else in the world. The slave laws of the Southern States were more intolerant in those of the Middle States, because there was no liberty of emancipation on the part of the owners. The slave laws of his native State, Maryland, where Slavery was its mildest form, would disgrace the Day of Atonement. How were they to bear this testimony against this evil? It was not only a political one, but a moral one. It was opposed to the law of the gospel, the law of love. He could not enter on an exposition of the evils of Slavery. In that house it would be a work of supererogation. By great was the sin, was it desirable to form a moral code, specifying only a single sin? When the subject came up in England, he felt that it ought not to be taken in hand there, but in this country circumstances made it imperatively necessary to bear some testimony against an evil tolerated in some of the Churches, which would furnish members to the Alliance. Unfortunately, in this country there were two parties. One who denounced all slaveholding as sin, and would not be satisfied unless the Alliance, went all lengths with them. This they could not do, because they agreed with them neither in abstract principles nor in practical measures. Their agitation of the subject had done great harm at the South. It had prevented all the movement going on there in favor of emancipation and the amelioration of the condition of the slaves. Formerly it was possible to preach against Slavery in Virginia. He recollected a preacher who one night preached so thunderingly against Slavery, that a planter went home, and could not sleep that night till he saw a lawyer, and emancipated all his slaves for fear he might die before morning, and go to hell! Now they could not say a word on the subject there. Their hands were tied and their mouths were locked, and the light was shut out from the people. For the last ten or fifteen years, the Southern people had been perfectly stagnated, and nothing could be said to them on the subject. The extravagant opinions and opinions of the North were such that it was impossible to go one step in the same direction, without becoming identified with them; if the Conference should adopt the amendment, they might as well at once take open sides with Garrison. But unfortunately there was also another party in the country, a party who held that Slavery was a Divine institution, and who would proceed from the Bible, and he also had five wives, or one wife and another who ought to have been his wife. So too it was claimed that the New Testament and even the Saviour justified Slavery! This was a greater and more painful error. If the Mosaic law should be applied to Slavery, it would disappear. If the principles of the Gospel should be applied to it, it would disappear. But there were even Christians who held this doctrine, and he said it with deep humiliation, two ministers of the Methodist Church had written books defending it. He had known a minister who hunted through the slave markets of Baltimore for female slaves, bought them and then went to the Methodist Conference as good a member to all outward appearances as ever. With him he could not come into a union. They ought to be excluded, and the original resolution would do it.

Rev. Mr. Gulpan here explained, that in seconding the amendment, he had not fully understood it. He went with Dr. Bond.

Rev. Mr. Brown of this city spoke against the article and in favor of the amendment, but our notes of his speech are unfortunately mislaid.

Rev. Mr. Kirk said that in his opinion, the subject of slavery ought not to have been introduced into the Alliance. But it came up everywhere. It was like the frogs of Egypt. Nothing was put forth with such pertinacity. One was allowed to do nothing by associated action till slavery should be removed. Could they send missionaries to the heathen? 'No!' was the answer, 'abolish slavery!' Could they meet for ecclesiastical purposes? 'No!' again—'remove slavery!' In the pulpit, indeed, they were able to preach on other subjects, and his closet he could pray for other blessings than the removal of slavery. But it was impossible for two men to associate together for any religious or benevolent purpose, but it would be thundered in their ears, 'First remove slavery!'

Before going farther, he would say, to prevent misunderstanding, that he would admit, under present circumstances, that slavery should be introduced into the deliberations of the Conference. He would, however, strongly express his sense of the essential impropriety of such an introduction. A Christian institution certainly had a right to say what should be its purpose—to say that it aimed at some other good than the removal of slavery. Men might lawfully combine for any proper object of Christian pursuit, without having anything to do with this. The right of self-preservation was, no doubt, an attribute of the Alliance. They had a right to say that they would not be carried off into foreign enterprises—to resist being converted into an Abolition Society.

## GEN. SCOTT.

After mangling and murdering several hundred innocent women and children with his bomb-shell cannon balls, and other hellish engines at Vera Cruz, Gen. Scott 'commenced the administration of criminal justice' in that city, (so say the Polk papers,) by publicly hanging a colored man for the crime of rape—having first put forth a pompous proclamation to the inhabitants, alleging his intention to protect their families from outrage by the severest penalties!

We should like to know who has committed greater outrages upon the Mexican people than this same monster-murderer, Winfield Scott? As for the colored man, if guilty, he doubtless deserved to be punished; but certainly not more so than the scores and hundreds of white ruffians 'volunteers' who have been perpetrating similar outrages in Mexico for the last twelve months. Yet we have heard of no hangings among these precious 'patriots.'—Herkimer Freeman.

## THE YEARLY MEETING OF (HICKETTES) FRIENDS

is now in session, we understand has devoted a liberal portion of its time to the discussion of slavery; and a marked improvement in it is said to be noticeable in its tone on that subject.—Penn. Freeman.

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The amendment to the fifth article, presented yesterday afternoon by Mr. Chaney, was read as follows:—  
'After the word that, in the third line, insert the following words: "Believing the claiming and holding of our fellow-men as property to be wrong and sinful in all circumstances, and directly at war with the precepts of the Gospel, we cannot receive as members of this Alliance those who practise this sin and wrong."

Dr. Bond—It was said, yesterday, by a brother who reported Mr. Chaney's amendment, that he hoped it would be adopted, because it was true. He (Dr. B.) hoped it would not pass, because it was not true. It was not only a possible, but a frequent fact, that men held slaves from the best of motives. He had known many slaveholders who wished to set their slaves free, but could not do it. The slaves would not be allowed to remain in the Slave States, after having been emancipated, while they were unwilling to leave their places of abode, because their wives and children were on other plantations in the neighborhood, and they would not go away without them. They preferred to remain slaves. Again, a man might hold his fellow-man as property without sin, where they were unable to provide for and protect themselves. The master, in order to maintain them, must continue to hold them as property. In this there was no sin; it was actual benevolence. It was also applied to the condition, because the original article said all that was needed, and no more than was needed. It contained two propositions and conclusions, and was enough for a sermon; what would they have more? This country first gave to the world any complete idea of civil and religious liberty, of the independence of Church and State. If they were charged with the duty of carrying out the work of showing to the world still more fully the example of liberty, ought they to halt in going forward with it under the great constitution, the Bible? This whole country suffered the blot of Slavery. It was at best a stain upon all parts of it. Besides, Slavery was worse in this country than anywhere else in the world. The slave laws of the Southern States were more intolerant in those of the Middle States, because there was no liberty of emancipation on the part of the owners. The slave laws of his native State, Maryland, where Slavery was its mildest form, would disgrace the Day of Atonement. How were they to bear this testimony against this evil? It was not only a political one, but a moral one. It was opposed to the law of the gospel, the law of love. He could not enter on an exposition of the evils of Slavery. In that house it would be a work of supererogation. By great was the sin, was it desirable to form a moral code, specifying only a single sin? When the subject came up in England, he felt that it ought not to be taken in hand there, but in this country circumstances made it imperatively necessary to bear some testimony against an evil tolerated in some of the Churches, which would furnish members to the Alliance. Unfortunately, in this country there were two parties. One who denounced all slaveholding as sin, and would not be satisfied unless the Alliance, went all lengths with them. This they could not do, because they agreed with them neither in abstract principles nor in practical measures. Their agitation of the subject had done great harm at the South. It had prevented all the movement going on there in favor of emancipation and the amelioration of the condition of the slaves. Formerly it was possible to preach against Slavery in Virginia. He recollected a preacher who one night preached so thunderingly against Slavery, that a planter went home, and could not sleep that night till he saw a lawyer, and emancipated all his slaves for fear he might die before morning, and go to hell! Now they could not say a word on the subject there. Their hands were tied and their mouths were locked, and the light was shut out from the people. For the last ten or fifteen years, the Southern people had been perfectly stagnated, and nothing could be said to them on the subject. The extravagant opinions and opinions of the North were such that it was impossible to go one step in the same direction, without becoming identified with them; if the Conference should adopt the amendment, they might as well at once take open sides with Garrison. But unfortunately there was also another party in the country, a party who held that Slavery was a Divine institution, and who would proceed from the Bible, and he also had five wives, or one wife and another who ought to have been his wife. So too it was claimed that the New Testament and even the Saviour justified Slavery! This was a greater and more painful error. If the Mosaic law should be applied to Slavery, it would disappear. If the principles of the Gospel should be applied to it, it would disappear. But there were even Christians who held this doctrine, and he said it with deep humiliation, two ministers of the Methodist Church had written books defending it. He had known a minister who hunted through the slave markets of Baltimore for female slaves, bought them and then went to the Methodist Conference as good a member to all outward appearances as ever. With him he could not come into a union. They ought to be excluded, and the original resolution would do it.

Rev. Mr. Gulpan here explained, that in seconding the amendment, he had not fully understood it. He went with Dr. Bond.

Rev. Mr. Brown of this city spoke against the article and in favor of the amendment, but our notes of his speech are unfortunately mislaid.

Rev. Mr. Kirk said that in his opinion, the subject of slavery ought not to have been introduced into the Alliance. But it came up everywhere. It was like the frogs of Egypt. Nothing was put forth with such pertinacity. One was allowed to do nothing by associated action till slavery should be removed. Could they send missionaries to the heathen? 'No!' was the answer, 'abolish slavery!' Could they meet for ecclesiastical purposes? 'No!' again—'remove slavery!' In the pulpit, indeed, they were able to preach on other subjects, and his closet he could pray for other blessings than the removal of slavery. But it was impossible for two men to associate together for any religious or benevolent purpose, but it would be thundered in their ears, 'First remove slavery!'

Before going farther, he would say, to prevent misunderstanding, that he would admit, under present circumstances, that slavery should be introduced into the deliberations of the Conference. He would, however, strongly express his sense of the essential impropriety of such an introduction. A Christian institution certainly had a right to say what should be its purpose—to say that it aimed at some other good than the removal of slavery. Men might lawfully combine for any proper object of Christian pursuit, without having anything to do with this. The right of self-preservation was, no doubt, an attribute of the Alliance. They had a right to say that they would not be carried off into foreign enterprises—to resist being converted into an Abolition Society.

## GEN. SCOTT.

After mangling and murdering several hundred innocent women and children with his bomb-shell cannon balls, and other hellish engines at Vera Cruz, Gen. Scott 'commenced the administration of criminal justice' in that city, (so say the Polk papers,) by publicly hanging a colored man for the crime of rape—having first put forth a pompous proclamation to the inhabitants, alleging his intention to protect their families from outrage by the severest penalties!

We should like to know who has committed greater outrages upon the Mexican people than this same monster-murderer, Winfield Scott? As for the colored man, if guilty, he doubtless deserved to be punished; but certainly not more so than the scores and hundreds of white ruffians 'volunteers' who have been perpetrating similar outrages in Mexico for the last twelve months. Yet we have heard of no hangings among these precious 'patriots.'—Herkimer Freeman.

## THE YEARLY MEETING OF (HICKETTES) FRIENDS

is now in session, we understand has devoted a liberal portion of its time to the discussion of slavery; and a marked improvement in it is said to be noticeable in its tone on that subject.—Penn. Freeman.

All men are born free and equal—with certain natural, essential and unalienable rights—among which are life, liberty, and the pursuit of happiness.  
Three millions of the American people are in chains and slavery—held as chattels personal, and bought and sold as marketable commodities.  
Seventy thousand infants, the offspring of slave parents, kidnapped as soon as born, and permanently added to the slave population of Christian, (i) Republics, (ii) America every year.  
Immediate, Unconditional Emancipation.  
Slaveholders, Slave-traders and Slave-drivers are to be placed on the same level of infamy, and in the same fiendish category, as kidnappers and men-stealers—a race of monsters unparalleled in their assumption of power, and their despotic cruelty.  
The existing Constitution of the United States is a covenant with death, and an agreement with hell.  
NO UNION WITH SLAVEHOLDERS!

J. BROWN VERRINTON, PRINTER.  
WHOLE NO. 857.

## he would admit that slavery was the only subject

not essential to the very conception of Christian Union, which was likely to be introduced. But he had another objection to its introduction, arising from his own love of independence. There were men zealous in behalf of the removal of slavery, who were actuated by a pure love of the rights of man; but others, not from pure motives, made this a means of invading the independence of others, and he must enter a protest against any such invasion in the present case.

So far he had stated the improprieties of the introduction of slavery into the Alliance. But having done so, there was a second position to be taken. It was a fact that the consideration of slavery was urged upon them from many other quarters. There was a great and general pressure, and to that the Alliance must yield. Not only was it forced upon them by men, but the very Providence of God was leading on to it. They could not put it aside. If the Alliance should not declare itself, they would be misunderstood. They were forced to make a declaration. The question was a great one. It was enlisted great interests far and wide. Political men were taking it up and making







of Farmington, N. Y., was

*Wednesday Morning.*

William W. Brown, the fugitive slave, defended the principle upon which the anti-slavery league in

the influence of the aristocracy, he related a conversation which he once had with a rich Universalist who was in the habit of attending an Orthodox church. He was the most wealthy member of the congregation. Whenever he found the preacher

Henry Watson, a fugitive slave from Mississippi, Rev. Adin Ballou, Rev. Henry Grew, of Philadelphia, J. B. Sanderson, colored, and Rev. Thomas

As GILL, to report the proceedings of the New-England Anti-Slavery Convention, who also deserves much credit for the manner in which he executed his task. We return him our thanks for this measure of justice.—Ed. L.A.

**Shocking Death.** A girl 15 years of age, daughter of Mr Hannibal Stone of Dixmont, Me, recently went into a saw mill near her father's house, and in sport set the negro wheel in motion. While passing her fingers over the cog, she was caught by the machinery, and instantly crushed to death.

office of the Liberator for several years past, and to whom we wish great success in the business in which he has recently engaged. Remember the name of the street—it is very significant—*Purchase-street*.  
ED. LIS.

**DONATIONS FOR THE STARVING PEOPLE  
OF IRELAND**

office of the Liberator for several years past, and to whom we wish great success in the business in which he has recently engaged. Remember the name of the street—it is very significant—*Purchase-street*.  
ED. LIS.



## POETRY.

FROM THE MORNING STAR.  
A DREAM—WHEN AWAKE.

THE SLAVE.

I thought I beheld him all seated alone,  
The tolls of the day being closed:  
Thro' wearied with labor, the slave could not sleep,  
While others around him reposed.

His heart I perceived was a fountain of woe,  
For deeply, most deeply he grieved;  
The steel of oppression had entered his soul,  
And thus his hard fate he bewailed.

Oh! God, said the negro, how can I survive!  
My life is a burden to me;  
The day that they robbed me of all I hold dear,  
Ah! why was I suffered to see?

My wife they have torn from my loving embrace,  
Most basely insulted and sold;  
Our children—my nature recoils at the thought—  
Were shamefully bartered for gold.

O, what but the heart of a demon, unmoved,  
Could witness our anguish that day?  
But demons were there in the likeness of men,  
And well did their malice display.

Our prayers and entreaties met but the rebuke  
And scorn of our merciless foes;  
They brandished the whip with infernal delight,  
And mocked and derided our woes.

Thus riled of all that afforded delight,  
I labor and weep all alone;  
Then why should I live, since there's nothing on  
earth

Worth a thought I can claim as my own?  
I heard him thus far, when he rose from his seat,  
And gazed for a moment around,  
Then lifted his eyes up to heaven in prayer,  
As meekly he knelt on the ground.

He poured out his soul with an eloquence there,  
Which nature alone could impart;  
And faith gave a pathos divine to his prayer,  
That forced a response from his heart.

Then springing erect, on his feet stood the slave,  
And raising his clasped hands on high,  
He swore by his Maker henceforth to be free,  
Or, struggling for freedom, to die.

And as he looked upward, O holy North Star,  
I saw his tears shine in thy light;  
And girding his soul with the hope of release,  
He fled with the shades of the night.

The hand of Omnipotence guided him through,  
And planted him safe on that shore,  
Where hypocrites boast not of freedom in vain,  
Where tyrants oppress him no more.

Almond, April 16, 1847. G. W. WEBB.

## FROM THE SIGNAL OF LIBERTY.

## ARE YOU FREE?

I asked of an eagle that dwelt upon high,  
On the lightning-wreathed mountain top, bathed  
in the sky,  
Where the hoarse tempests growl, and the thun-  
derbolts fly,  
Are you free?

He turned down upon me one glance of his eye,  
Then, shaking his pinions, he proudly passed by,  
While a scream of contempt was his only reply.

I asked of a zephyr, gentle and bland,  
That in musical murmurs swept over the land,  
Breathing perfume upon every hand,  
Are you free?

It roused up in anger, it whirled round in wrath,  
And seizing a tall oak that stood in its path,  
It snatched it asunder like the strong one of Gath;  
And bearing it upward high into the air,  
It scattered its leaflets and branches afar,  
Then, shaking down temple and palace and cot,  
It raged on in fury, but answered me not.

I asked of an owl, as he dozed on a bough,  
Like a world-hating hermit fulfilling his vow;  
Letting others fret on, he didn't care how,  
Are you free?

He opened his dull eyes, as if he would know  
The being that ventured to question him so;  
Then, rising indignant, he sailed away slow,  
And sent back for answer, a shrill Te-hoo.

I asked of a comet mighty and vast,  
As on his long journey he went whizzing past,  
Outspeeding the tempest in its mightiest blast,  
Are you free?

He grew red with wrath, and shook his long tail,  
And made all the nations with terror pale,  
Expecting a tempest of red fiery hail—  
Then, wheeling and whirling, he sped him in flight,

And quick in the distance was lost from my sight.

I asked of a roe-buck that lived in the wood,  
That slept on the bank of the swift rolling flood,  
And grazed for his living the pastures of God,  
Are you free?

He deigned not to answer a question so vain,  
But tossed up his horned head in proudest disdain,  
And speedily bounded away o'er the plain.

I asked of a man with an immortal soul,  
That must live when the sky shall depart like a scroll,  
And still on as ages unnumbered shall roll,  
Are you free?

He showed me his face, by his fellow-man marr'd,  
He showed me his back, by the knotty lash scarred,  
And sighed that his fate was so cruel and hard.

Ye seraphs that stand round the throne,  
And gaze on the glories of God,  
In the bright world of light make it known,  
Proclaim the end tidings abroad—  
Tell angels, tell devils, tell all beings see  
That man, a poor victim to man, is not free!

HOW LONG? O, HOW LONG!  
How long will the friend of the slave plead in vain?  
How long ere the Christian will loosen the chain?  
If he, by his efforts, more hardened should be,  
O, Father, forgive him; we trust but in thee.  
That 'we'll be free and equal, how senseless the cry,  
While millions in bondage are groaning so high!  
O, where is our freedom? equality, where?  
To this none can answer, but echo cries where?

O'er this stain on our country we'd fain draw a veil,  
But history's page will proclaim the sad tale,  
That Christians unblushing could shout 'we are free,'  
While they the oppressors of millions could be!

They feel for themselves, for the Pole they can feel,  
Towards Africa's children their hearts are like steel,  
They are deaf to their call, to their wrongs they are  
blind;

In error they slumber, nor seek truth to find,  
Though scorn and oppression on our pathway attend,  
Despised and reviled, we the slave will defend;  
Our Father, thy blessing! we look but to thee,  
Nor cease from our labors till all shall be free.  
Should mobs in their fury with missiles assail,  
The cause it is righteous, the truth will prevail;  
Then heed not their clamors, though loud they pro-  
claim  
That freedom shall slumber and slavery, reign.

## FAST DAY.

Well, yesterday was 'Fast Day,'  
So, at least, the papers say,  
And truly so it was, I think.  
The fastest driving—fastest walking—  
The fastest fighting—fastest talking—  
Fastest work in victuals and drink—  
All serve to make it out, quite clear,  
The Fastest day in all the year.

## THE LIBERATOR.

## NEW-ENGLAND ANTI-SLAVERY CONVENTION.

The New-England Anti-Slavery Convention met at the Marlboro' Chapel, on Tuesday, May 25th, at 10 o'clock, agreeably to public notice. The meeting was called to order by Francis Jackson, of Boston.

On motion of Edmund Quincy, of Dedham, voted that a committee of five be appointed to nominate a list of officers for the convention, viz: Wendell Phillips, Wm. Lloyd Garrison, Seth Sprague, Loring Moody, and Sydney H. Gay.

The chairman of the nominating committee reported the subjoined list, and the persons therein named were duly elected:

President,  
FREDERICK DOUGLASS, Lynn.

Vice Presidents—Seth Sprague, Duxbury; Francis Jackson, Boston; Edmund Quincy, Dedham; James Mott, Philadelphia; James C. Hathaway, Farmington, New-York; Nathan Winslow, Portland; Charles F. Hovey, Boston.

Recording Secretaries—Samuel May, Jr. and Eliza J. Kenny, Salem.

On finance and the roll—James N. Buffum, Lynn; Joshua T. Everett, Princeton; Loring Moody, Boston; Addison Davis, Lynn; John M. Spear, Boston.

Business Committee—Wm. Lloyd Garrison, Sydney H. Gay, Wendell Phillips, Maria W. Chapman, Eliza Lee Follen, Lucretia Mott, Parker Pillsbury, Charles L. Remond, Anne W. Weston.

Opportunity being given, prayer was offered by Rev. Henry Grey, of Philadelphia.

Voted, That Wm. L. Garrison be a committee to wait upon Frederick Douglass, and inform him of his appointment.

Wm. L. Garrison offered the following preamble and resolutions:

Whereas, it is a self-evident truth, that where there is a sin, there must be a sinner; and that when the sinner ceases to exist, the sin of which he is guilty ceases to be:

And whereas, American Slavery is not merely a 'sinful system' or institution, but a series of sinful acts, perpetrated by individuals, each of whom is separately responsible:

And whereas, when slavery becomes law, and assumes the form and stability of a social institution, the individual is not in consequence released from his responsibility to obey the law of God, and to cease from doing evil; but is, on the contrary, laid under an obligation to bear testimony against the unrighteous enactment;—therefore,

Resolved, That we repudiate the doctrine, that slavery as a system, or institution, or thing existing in the form of law, is sin, while the slaveholder, for whose benefit the law or institution has been framed, and who is directly the perpetrator of the wrong, is innocent, and is entitled to be received into society, and even into the church, as a respectable and Christian man. In our judgment, this doctrine involves the monstrous principle, that sin ceases to be sin when sanctioned by human law, and interwoven with the texture of society—a doctrine which would, under similar circumstances, justify polygamy, piracy, idolatry, or any other sin that should obtain the sanction of a legal enactment, or be elevated to the dignity of a social institution.

Resolved, That we heartily agree with John Wesley, that 'men-buyers are exactly on a level with men-stealers'—that 'no man living has a right to use another as a slave, even setting revelation aside'—that 'neither war nor contract can give any man such a property in another, as he has in his sheep and oxen,'—and that 'liberty is the right of every human creature, as soon as he breathes the vital air; and no human law can deprive him of that right, which he derives from the law of nature.'

Discussed by J. C. Hathaway and W. W. Brown, of Farmington, N. Y.; L. Moody, W. L. Garrison, Henry Grey, and Elder Cheney of R. I.

On motion of John M. Spear, of Boston, Voted, That all persons present, or who may be present, be invited to participate in the discussions of this convention.

Wendell Phillips, in behalf of the business committee, reported the following resolutions, viz:

1. Resolved, That we hail, as a good omen, the unanimous refusal of the clergy to link their names with the Evangelical Alliance—a movement, the cowardice, ineffectuality, and time-serving of which, have made it the scorn and laughing-stock of the world; since we see in their conduct, the evidence that the Anti-Slavery cause has gained so sure a hold on the hearts of the people, that this, the most prudent class of the community, dare not risk its displeasure.

2. Resolved, That the speech of DANIEL WEBSTER at Charleston, South Carolina, in the very streets whence the venerable agent of the Commonwealth was so lately and so insultingly driven,—if it be looked upon as any thing else than the loose talk of a fawning office-seeker,—is grossly false, so far as it undertakes to represent the sentiments of Massachusetts, and is such as no worthy son of the State would have uttered, with the history of the last ten years fresh, as it should be, in his memory; that Mr. Webster's craven silence, there and elsewhere, on the great subject which now darkens the national horizon,—dreading to call things by their plain names, and seeking under cover of ambiguous phrases to avoid the censure of either section of the country,—marks him as unworthy the name of a statesman, and shows him as man willing to sacrifice his own self-respect, the welfare of the country, the claims of humanity, and the true honor of the nation, to personal ambition and party success; and that his course, giving as it does the weight of his name to false ideas and false hopes, misleading the Southern mind, and buoying it up with rash confidence in its base and cruel policy, stamps him not only a traitor to the principles of the Free States, but the real enemy of that Union which he professes to adore—as the one whose timid selfishness and false counsel contribute to its overthrow,—and this influence would be more extensive, but that his long and well known servility, while it has lost him the confidence of the North, has been met at the South with the contempt it deserved; and that his awkward hypocrisy, on the eve of a Presidential election, deceives no one but himself. Adjourned to meet at 2 1/2 o'clock.

AFTERNOON SESSION.

Met pursuant to adjournment, Francis Jackson in the chair, the President being absent.

The resolutions offered by Mr. Garrison were unanimously adopted.

The resolution No. 1 from the business committee was taken up, and discussed by Henry Grey and Wendell Phillips.

A fugitive slave was introduced by Mr. Lovejoy, who addressed the assembly, as did also Lewis Hayden.

The following resolution was presented from the business committee:

Whereas, nothing in history is more certain than that the present war against Mexico is a war of aggression, invasion and conquest, waged expressly for the gigantic and infernal purpose of giving security, extension and perpetuity to the Southern slave system;—therefore,

3. Resolved, That to rejoice over the victories won by the American forces in Mexico is to take delight in murder, rapine, robbery, and the most dreadful tyranny; and to applaud as heroes, those who are leading those forces to commit those horrible crimes, is to hold out a bribe for men to become the monsters of their race, that they may be covered with laurels, and elevated to the highest station in the land.

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4. Resolved, That to rejoice over the victories won by the American forces in Mexico is to take delight in murder, rapine, robbery, and the most dreadful tyranny; and to applaud as heroes, those who are leading those forces to commit those horrible crimes, is to hold out a bribe for men to become the monsters of their race, that they may be covered with laurels, and elevated to the highest station in the land.

5. Resolved, That to rejoice over the victories won by the American forces in Mexico is to take delight in murder, rapine, robbery, and the most dreadful tyranny; and to applaud as heroes, those who are leading those forces to commit those horrible crimes, is to hold out a bribe for men to become the monsters of their race, that they may be covered with laurels, and elevated to the highest station in the land.

6. Resolved, That to rejoice over the victories won by the American forces in Mexico is to take delight in murder, rapine, robbery, and the most dreadful tyranny; and to applaud as heroes, those who are leading those forces to commit those horrible crimes, is to hold out a bribe for men to become the monsters of their race, that they may be covered with laurels, and elevated to the highest station in the land.

Resolved, That treason to the country is seen in its blackest form, when she is countenanced in the prosecution of a war like the present, and that they are the most shameless traitors to the country—who are the present occupants of the Presidential chair down to the lowest office-holder, whose profligate motto is, 'Our country, right or wrong.' Discussion continued by Wm. A. White and Wm. L. Garrison. Adjourned to meet at 7 1/2 o'clock.

EVENING SESSION.

Met agreeably to adjournment. Edmund Quincy, one of the Vice Presidents, in the chair.

The following resolutions from the business committee were submitted, viz:

4. Resolved, That there is no one form of iniquity, existing in the world, that so impudently defies Omnipotence, or so outrages all the rights of humanity, or so daringly challenges the homage of the nations, or that so imperatively demands or rightfully warrants the interference of all people, in all climes, for its immediate extinction, as that of American slavery;—therefore,

5. Resolved, That we hail the co-operation of the friends of freedom throughout the world, in carrying forward the anti-slavery movement; and especially rejoice in the formation of the ANTI-SLAVERY LEAGUE on the other side of the Atlantic, the design of which is to enrol under its banner, in one irresistible phalanx, every opponent of slavery, wherever he may reside, without regard to geographical boundaries, and for the purpose of concentrating universal scorn and execration upon that bloody and polluted system.

Discussed by Charles L. Remond, James N. Buffum, Wm. L. Garrison, S. S. Foster, and Rev. Mr. Willis of Walpole, N. H.

Adjourned to meet at half past 9 o'clock, A. M.

WEDNESDAY MORNING.

Convention met agreeably to adjournment; Edmund Quincy in the chair.

The resolutions under debate at the time of adjournment, were further discussed by William W. Brown and Henry Grey.

Wendell Phillips moved that the hour of 11 o'clock be assigned for the consideration of the financial condition of the cause. Adopted.

The hour having arrived, the subject of funds was discussed by Wendell Phillips, James N. Buffum, and S. S. Foster. The following resolutions were presented from the business committee:

Resolved, That the funds raised at this convention be delivered to the Treasurer of the American Anti-Slavery Society, to be expended in sustaining anti-slavery agencies in Ohio and New-York, and in support of a more extended circulation of the Anti-Slavery Standard.

6. Resolved, That the financial committee now pass through the convention, and receive money and pledges for this purpose. Adopted.

Discussion continued upon finance by J. C. Hathaway. Resolution No. 5 adopted.

Henry Grey offered the following resolution: Whereas, the purchase and use of the unrequited products of the coerced and cruel toil of our brethren in bonds, constitutes a commercial union with slaveholders, which is the pecuniary basis and a vital principle of the whole system of slavery;—therefore,

Resolved, That the purchase and use of those products which we know and declare to be the fruits of robbery and oppression is a practical subversion of our own principle,—No Union with Slaveholders.

Discussed by H. Grey, Lucretia Mott of Philadelphia, and Dr. Snodgrass of Baltimore. Adjourned to meet at 2 1/2 o'clock.

AFTERNOON SESSION.

Met pursuant to adjournment, Francis Jackson in the chair. The resolution upon free labor was taken up for consideration, and discussed by S. S. Foster, Nathaniel Southard, H. Grey, W. Phillips, Lucretia Mott, and Thankful Southwick. On motion of S. S. Foster, the resolution upon free labor was laid upon the table.

Wendell Phillips submitted the following resolution, viz:

7. Resolved, That the Union of these States, judged by the experience of fifty years, has worked mightily to corrupt the public sentiment, to change the former habit of slavery into a cold indifference or concealed love of the system; has done more than any thing else to charge the churches of the land into synagogues of Satan; has increased the burden and riveted the chain of the slave; and is now, in defiance of the sentiment of Christendom, unblushingly seeking to extend and perpetuate the atrocious system; and therefore it is the duty of every hater of slavery to seek the dissolution of so blood-stained a Union.

The subjoined resolution was introduced by Parker Pillsbury:

8. Resolved, That this Convention congratulates the country, particularly the Northern portion of it, on the declining state of American religion, the absence of its revivals, the decline of the supremacy of its clergy over the people, and the reviving of a pure religion, through the anti-slavery and other reformatory movements of the age.

Discussed by Parker Pillsbury, Seth Sprague, and Henry Grey, when on motion of Edmund Quincy, the Convention adjourned to 7 1/2 o'clock.

EVENING SESSION.

Convention met pursuant to adjournment, Edmund Quincy in the chair. Discussion resumed by Wm. W. Brown, Rev. Samuel May, Jr., J. B. Sanderson, S. S. Foster, Lucretia Mott, and W. Phillips. Adjourned to meet at 9 1/2 A. M.

THURSDAY MORNING.

The following resolution was introduced by Isaiah C. Ray, of New-Bedford:

Whereas, the abolitionists have for the fifteen last years been endeavoring to remove the proscription and prejudice against the free colored population, as well as to remove slavery from our midst:

And whereas, as lamentable as it may seem to the toiling abolitionist, there are men among us who have fled from the slaveholder, and are now in this city, that refuse to wait upon their colored fellow-citizens, on the common platform of humanity, and by their action keep up a spirit of caste;—therefore,

Resolved, That it is the duty of this Convention to speak against proscription in the barber's shop as well as on the deck of the Cambria.

On motion, laid upon the table.

The resolutions under consideration at the time of adjournment were further discussed by Seth Sprague, J. Elizabeth Jones of Ohio, Henry Watson of Mississippi, H. Grey, Adin Ballou, J. B. Sanderson, Thomas Williams, Wm. L. Garrison, and Edmund Quincy.

Resolution No. 7 adopted.

Adjourned to meet at 2 1/2 o'clock.

AFTERNOON SESSION.

Met pursuant to adjournment, Francis Jackson in the chair. The resolutions before the Convention were further discussed by Wm. W. Brown, G. W. F. Mellen, Theodore Parker, Caleb Stetson, and Lucretia Mott.

Adjourned to meet at 7 1/2 o'clock.

EVENING SESSION.

Convention met agreeably to adjournment, Edmund Quincy in the chair. The series of resolutions, Nos. 1, 2, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, were unanimously adopted.

Resolved, That to secure this action, it is the duty of abolitionists, first of all, to unite the cause of the chattel slave with that of the wages slave, and to seek the liberation of both by the same means—namely, the redemption of the soil from the grasp of the monopolists.

Negatived by a nearly unanimous vote.

The annexed resolution from the business committee was unanimously adopted:

Resolved, That this convention marks with joy the progress of the cause as indicated by the increasing success of the Bazaar for thirteen successive years, and earnestly urges the necessity of auxiliary efforts, that every section of the country may be represented at the fourteenth Bazaar, to open on Christmas week next.

Mr. Garrison, chairman of the business committee, presented the subjoined resolution, which was unanimously adopted:—

Whereas, the last anniversary of this convention, that great and illustrious pioneer in the cause of emancipation, THOMAS CLARKSON, has been removed to a higher and nobler sphere of existence, from the labors and sacrifices of more than three score years;—therefore,

Resolved, That while we cannot mourn that the venerable Clarkson has fallen like a shock of corn fully ripe, we desire to express the deep sense we entertain, in common with the friends of freedom throughout the world, of his eminent services, and to feel how large a vacancy remains to be filled in the anti-slavery ranks, by the departure of so untrusting and intrepid a leader in the moral war against the powers of darkness.

The following resolution was introduced by L. Moody:

Whereas, George N. Briggs, Governor of this Commonwealth, was the first man in the State to volunteer his services to carry on the war against Mexico;

And whereas, he, the said George N. Briggs, has recently signed the resolves of the Legislature, declaring, 'that the present war with Mexico has its primary origin in the unconstitutional annexation to the United States of the foreign State of Texas; that it was unconstitutionally commenced—that it is now waged for the dismemberment of Mexico, with the object of extending Slavery—that it is hateful in its objects—wanton, unjust, and unconstitutional in its origin and character'—and must be regarded as a war against freedom, against humanity, against justice, against the Union, against the Constitution, and against the free States;

Therefore Resolved, That he has not only admitted, but fully and officially endorsed the truth of the charges made against him at the last New England Convention, declaring that, in sending forth his proclamation for the people of Massachusetts to volunteer to carry on the war against Mexico, 'he was perjured on his own principles,' and 'a traitor by his own showing.'

The following resolutions from the business committee were offered by Wm. L. Garrison, viz:

Resolved, That the exclusion of FREDERICK DOUGLASS from the cabin of the British Steamship Cambria, on account of his complexion, demonstrates the wide-spread influence of the spirit of American Slavery,—a spirit which, exalting itself above all that is called God, aspires to bring under its impious control, all laws, institutions and customs.

Resolved, That the universal expression of astonishment, disgust, and indignation, which this proscription act has called out from the press of England, and from all classes of society in that country, not only exonerates the British people from all participation in it, but reflects the highest credit on their promptness to disavow a procedure, which, while in this land of boasted liberty and equality it would be justified and applauded by an overwhelming majority of even the professed followers of Christ, they justly regard with abhorrence.

Resolved, That in the assurance given to the public, by Mr. Cunard, that 'no one can regret, more than he does, the unpleasant circumstances respecting Mr. Douglass's passage,' and that 'nothing of the kind will again take place in the steamships with which he is connected,' we have a withering rebuke given to that vulgar prejudice against a colored complexion which prevails so extensively in the United States, to the disgrace of our national character, and the dishonor of our Christian profession.

Resolved, That the thanks of the friends of social, civil, political and religious liberty, are eminently due Capt. JENKINS, the accomplished commander of the steam-packet Cambria, for his manly, independent and courteous treatment of our esteemed friend and eloquent advocate of emancipation and the rights of man, F. DOUGLASS, on his recent return passage from England.

The above resolutions, together with those upon the Mexican war and the church, were discussed by the Rev. Mr. Russell of Hingham, C. L. Remond, Wm. H. Channing, P. Pillsbury and W. Phillips, and unanimously adopted.

Adjourned sine die.

FREDERICK DOUGLASS, President.

SAM. MAY, JR., Secretary.

ELIZA J. KENNEY, } Secretaries.

From the New-York 'Rain' Horn.

LETTER FROM MR. DOUGLASS.

My Dear Sir—I am at home again; and, in compliance with your earnest request, avail myself of this, my first opportunity, to send you an article for your gallant little sheet. I have to thank you for the file you sent me on board the 'Hendrick Hudson.' I have given each number a hasty perusal, and have quite satisfied myself that you are on the right ground—of the right spirit—and that you possess the energy of heart and of heart to make your paper a powerful instrument in defending, improving, and elevating our brethren in the (so called) free States, as well as hastening the downfall of the fierce and blood-thirsty evangelical tyrants in the slave States. Blow away on your 'Rain' Horn, 'ho! ho! ho!' rough, unrefined notes may grate harshly on the ear of refined and cultivated chimeras; but sure I am that its voice will be pleasurable to the slave, and terrible to the slaveholder. Let us have a full, clear, shrill, unmistakable sound. 'No compromise—no concealment—no lagging for those who tarry—no slurs' for popular favor—no lowering your tone for the sake of harmony. The harmony of this country is discord with the Atlantic. To be in harmony with God is to be in open discord and conflict with the powers of Church and State in this country. Both are drunk on the warm blood of our brethren. 'Blow on—blow on,' and may the God of the oppressed give effect to your blowing.

Through the kindness of a friend, I have before me the 'New-York Sun' of 13th May. It contains a weak, puerile, and characteristic attack upon me on account of my speech in the Tabernacle, before the American Anti-Slavery Society on the 11th instant. The article in question affords me a text from which I could preach you a long sermon; but I will neither trespass on your space, nor weary the patience of your readers, by treating the article in that way. I do not call attention to it, because I am anxious to defend myself from its malevolent contents, but to congratulate you upon the favorable change in the public mind which it indicates, and to enjoy a little (I trust innocent) sport at the expense of the editor.

We have been laughed at and ridiculed so much, that I am glad, once in a while, to be able to turn the tables on our white brethren. The editor informs his readers, that his object in writing the article is, to protest against 'the unmitigated abuse heaped upon our country by the colored man Douglass.' Now, who will doubt the patriotism of a man who will venture so much on behalf of his country? Well done! The editor informs his readers, that his object in writing the article is, to protest against 'the unmitigated abuse heaped upon our country by the colored man Douglass.' Now, who will doubt the patriotism of a man who will venture so much on behalf of his country? Well done!

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